

The Occult Magazine :

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—“A Chronicle of Strange, and Secret, and Forgotten Things.”—SHELLEY.

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Omnia vincit Veritas.

TO OUR READERS.

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The Occult Magazine.

AUGUST, 1885.

EXPLANATORY.

FOR the benefit of those readers who may have been prevented from obtaining the back numbers of our Monthly, which are now completely sold out, we would herein remark, that in writing upon the vast range of subjects which occupy our pages, we point out the errors and the shadows, as well as the lights and truths of our philosophy. We seek not to propagate, nor to build up, any mere “creed,” but to advance what we not only believe, but *know* to be the truth, and to sow the seeds for nobler lives, of grand and virtuous action in the hearts of humanity. We have, of course, taken for our sure basis the sublime verity that this life is simply a fractional portion of an *endless* journey, a mere stepping-stone in the scale of infinite life,

and that the best and wisest preparation we can make for another world is to make the best of this one, or, in other words, that in order to become angelic, we must transform the brute nature, or live the lives of real and true men and women, for true, indeed, it is, as our national poet well remarks, that

“Man’s inhumanity to man,
Makes countless thousands mourn.”

We would also herein point out the necessity of pure parental lives, in order that the children—who should really and truly be an embodiment of *love*, and the expression of the highest *virtue*—might be born to bless and beautify the world.

We have often acknowledged, and would again do so, our debt of gratitude to every earnest man, and gracious woman, for their sympathy in this work that we are earnestly and ardently trying to promulgate, and, as we cast our eyes forward to our future labours, we cannot but plainly perceive that there is need for more earnest effort even than in the past. Although our humble exertions at many times have been but puny and feeble, and always far less than we would have wished them to be, still this is but natural to humble individuals, and although our defence of God’s glorious truths has at times called forth about our ears the buzzing and noisy insects of scandal and abuse; though this righteous defence has caused to be projected towards us a host of malicious and prejudiced minds—nevertheless we shall keep on in advancing truth, for every ray of light reveals new beauties in the “*Sacred Science*.” We shall continue to advance our thoughts fearlessly; we shall at all times be loyal to what we know to be true—our honest convictions—whatever the results or consequences in this life may be. We have earnest work to do all over the world, in uniting in the bonds of fraternal sympathy, hundreds of hearts that are yet untouched by transcendent truth—but who ardently and anxiously await such; and we must ever remember that whatever dignifies this life, here and now, must be good, must be requisite, and must be

true to Nature itself; but upon the contrary, whatsoever lowers the moral tone, lessens you as a man or woman, makes you less tender, less sympathetic, less true as a husband, or less faithful as a wife, can never be good, whether such may purport to come from the spiritual regions of felicity above, or even from the dusky and lurid depths of hell below, for it must be supremely evil in its influence.

This system of philosophy, to which we have adhered in our short labours of the past, is that which we—and others far, far superior to us—*know* will ennoble and vivify the entire life of man. In our humble but fervent efforts towards advancing the Occult Philosophy, we simply remove the obstacles from the path of *thinking* beings, and seek to show them the sure way where *Truth* lies, that they may not be fettered with error, stung by doubt, or tormented by unreasonable fears, and that they may live in the open light of day with fresh inspirations.

Such a work as ours, then, is truly noble!—it needs loyal souls, stern common-sense, courage, and an ever-present love of truth, with contempt for all aggrandisement that shadows the intrinsic worth of the soul. And you, our earnest readers and fellow-students, will you lend us your aid, for the labours of the few past months are already bearing rich fruits. Our services are given “without money and without price,” for the good of the cause to which we have devoted ourselves, and already even we reap a rich harvest of gratitude from many kind and encouraging hearts, whose benevolent wishes will never cease to glow within the chambers of our memory, but which will live with us throughout the vistas of an unending eternity.

We are somewhat surprised and puzzled to observe in the pages of our American contemporary, *Light for Thinkers*, for June 13th, such a seriously erroneous paragraph as the following:—

“It is an untruth that souls can be lost. Your soul may exist for ages in outer darkness, but it will never be so engulfed that it cannot emerge into the light.”

Now, whether the above incorrect ideas may have emanated from “spirits” or not, we know not, but noticing as we do the abundance of extracts from “*Isis Unveiled*” to be found in the same issue, and inserted in order to establish verities, viz., “Belief in a Personal Devil,” “The Clergy insist,” etc. (p.8), it would at least be consistent were the editor to quote in a future issue what the same work teaches in regard to “Souls.”

We have for sale a few copies of that unique little volume:—“*The Temple of the Rosy Cross*,” “the work of a life-time,” as the author, Mr. F. B. Dowd, informs us. It is a work of the deepest thought, and one that no young Hermetic student ought to be without. Price, paper covers, 5s.; bound copies, 6s. 6d., post free.

“LIGHT IN DARKNESS.”

If the *Occult Magazine* has its bitter enemies, it has also its warm friends; we came not into journalism for worldly wealth, but for spiritual strength, and if our paper had not been needed, it would never have come into existence; when its mission has been fulfilled, then it will go the way of all earthly things, but just at the present period its friends gather in number, and increase in strength. Our Monthly, therefore, has its mission; it came into existence for a highly important purpose, and we venture to prophesy, that long ere it has ceased to exist, many Spiritualists who are now its bitter enemies, will have become its staunch friends. If Occultism deals with the Spiritual elevation of man, and gives the explanation of certain incongruities in Spiritualism, it undertakes the same work which Spiritualism *tries in vain* to accomplish. Many of the Spiritual manifestations, whether in the 19th century, or in the 1st, point most emphatically to a class of spirits decidedly not human. But even apart from this, the twaddle and nonsense talked at many spirit-circles may, with good reason, be ascribed to something widely opposite to “Angelic Guides,” and it is more than hideous to insult the memory of the “departed” by terming such spooks “relatives.” The “spirit-land” is a *terra incognita*, vastly more unknown to Spiritualists, as regards its various inhabitants, than an untrodden virgin forest in the wilds of Africa. If we see Spiritualism in its *real* aspect, and of course in a widely different manner to what orthodox “*Light*” would prefer, then our dazzling contemporary is only to blame, for it tries all it can to cover over the ulcers, which we expose by striking at the rotten places of its philosophy. The Editor of the *olla-podrida* column of “*Light*” (Moonshine! perhaps) finds self-complacent opportunity to ventilate his own conceit, by culling paragraphs—and incorrectly, too—from the *Occult Magazine*, then comments upon them with irritable and poisonous ejaculations. But he informs us,—“A Spiritualist paper *deals with spirit in all its manifestations*,” if so, perhaps he will enlighten our “occultness” by explaining to us the following simple query, which every well-versed Kabalist thoroughly understands—

Under what law do Elemental Spirits change their forms?

Our self-satisfied scribe goes on to say:—“The mission of *Light* is to remove darkness,” and again, “When we throw light upon Occultism it ceases to be Occult.” Exactly so. Whenever this Editor *does* throw light upon Occultism, it will, indeed, cease to be occult, and it will be high time, too, that it should be so, for, in our humble opinion, this period will probably be about the year 3000 A.D., at the time of the “coming race,” when our critic will, perhaps, have learnt in the realms of spirit, the elementary outlines of Occult Science. It is, however, highly satisfactory for us to know that he who weekly illuminates the columns of *Light*, re-

veals to his admirers the wonderful method by which he arrives at his conclusions. "If," says he, quoting from the *Occult Magazine*, "in Occultism the existence and immortality of man's Spirit can be demonstrated like a problem of Euclid, what need can we have of phenomena, either of Occultism or Spiritualism? . . . where is the need of further facts?" Pro-di-gi-ous! Are there no truths, no stores of knowledge within the vast realm of the invisible, worth searching for, except the fact of human survival after physical death? We can only answer this question by asking another, What is the use of astronomical science beyond learning how to calculate an eclipse, and equate the motions of the Sun and Moon, for the benefit of naval commerce? Seeing that the stars and planets exist, what need of further facts to those who care not for a knowledge of Nature's sublime mysteries? Of course there is none, and if Occult Science had never been thoroughly investigated, and all its mundane details completely mastered, how could Occultism ever have been able to demonstrate anything at all? and how much less the immortality of the *Human Spirit*. But the fact is, our critic does not understand the quotation he uses, and, in consequence, he tries to be witty, and fails. He evidently imagines *Soul* and *Spirit* to be synonymous terms. If so, then he is sadly in need of a little more *Light* than his Spiritualism can yield him, and this alone speaks very unfavourably so far for the efficiency of Spiritualism to reveal anything "Occult."

A little further on this ingenious writer says:—"The moment a spirit manifests by materialisation, or in any way, he ceases to be occult." Shades of "Katie King" and "Uncle Sam"! here at last is the vexed question of spirit-identity so far settled for ever, for we are naturally led to infer from the above, that *male* spirits alone are to be so considered; and that the *females*—for here even "Katie" has no chance—are to remain "occult, hidden, secret, and unknown." Wonders will never cease whilst writers with such marvellous "occult" abilities continue to exist; but after all, my radiant friend, how is it that *you know so very little of the spirits?* and during all those years that you have been communicating with your departed friends and relatives, how comes it your knowledge of the real conditions of spirit-life is so "occult and unknown," and if your spirits are those whom you think them to be, how is it that they have not made their situation more intelligent to you? How is it that Spiritualism can really explain so very little, and prove nothing beyond the fact that certain phenomena take place? and why is it, O Mighty Illuminator of Modern Spiritualism, that spirit-identity is such a bugbear amongst you, and that after spirits have manifested in scores of instances, they still turn out to be personating and mendacious fabricators? and yet in defiance of you, even, continue to remain "occult, hidden, secret, and unknown"? If some of the Spiritualists wish to go on

for another quarter of a century, swallowing everything that is put into their open mouths by helpless mediums, and twaddling Elementary spirits personating "John the Baptist," "Queen Esther," etc., etc., they may do so, but surely now it is high time for the generality of them to know how much of those phenomena is genuine. The general opinion of the most experienced Spiritualists is, that it is almost impossible to obtain clear and indisputable proofs of spirit-identity, but, thank our stars, this knotty problem is now finally solved by you as to *sex*, and posterity must eventually crown your brow with never-dying laurels.

Strictly speaking, our *title* is an ungrammatical but well-understood use of the adjective as *representative* of its contents, not *qualitative* of the noun that follows. But from such a luminous source as *Light* even, the criticism is singularly inapposite, as its own weekly column, "*Spiritual Outlook*" is open to the very same objection—indeed, even more so—as to call "gossip" about things of interest to Spiritists, *Spiritual*, is as odd a twist of language as it would be to speak of a Doctor's prospects as a "*Medicinal Outlook*." But perhaps our illuminated friend fancies that *Truths* cannot be expounded unless they are *grammatical*, and in this case we are afraid the brightest inspirational minds that ever existed would never escape from his conceited grasp. We also observe that the Thibetan Adepts come in for a side-share of his vain-glorious and self-satisfied "illumination," but the Sages of the Orient can well afford to wait their time. The Oriental and other Adepts may be doubted, and disbelieved in now, as everything else is doubted, but they can always *prove* what they claim, viz., an entire command over those forces which *now command* helpless mediums. They will be earnestly sought after, and their teachings judiciously revered, when their would-be critic and his volumes of *Light* will be lost in forgetfulness; and herein we would remark that his *new basis of belief* has but a sorry basis to stand upon—a foundation as unstable as the quicksands. In quoting from the *Occult Magazine*, he has, for his own petulant purposes only, very unfairly given the few items that have appeared, which have nothing whatever to do with the subject, instead of giving at least a few *honest illustrations* of its contents. From our humble position, we should never have thought of doing such a partial transaction with our contemporary, and even if we had, we should not have gone very far to find instances, as only in a column or two further on, in the same issue (*Light*, July 4th) we observe that—

"The Earl of Dunraven has been appointed Parliamentary Under-Secretary for the Colonies in the new Ministry."

Well, this is *Light* with a diplomatic brilliancy! How thankful, then, ought Spiritualists to be for such refulgence upon political matters; but in conclusion, we neither have the time nor the disposition to save Editors of Spiritual papers the trouble of learning the very rudiments of their profession.

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

DISCOURSE ON INITIATION, OR ASCLEPIUS. CHAPTER IV.

ASCLEPIUS.—Wherefore, O Trismegistus, was man placed in the world, instead of enjoying supreme beatitude in the Divine part of his being?

Hermes.—Thy question is natural, O Asclepius, and I pray that God may enable me to answer it, for all dependeth on His will, especially that which relates to those great things, which are at this moment the object of our inquiries; hearken therefore unto me, Asclepius.* The Lord and Author of all things, whom we call God, created a second God, both visible and sensible; I call him thus, not because he himself is sensible, for this is not the time to treat upon this question, but because he is perceived by the senses. Having, therefore, created this singular being, who holdeth the first rank among the creatures, and the second after Himself, He saw that he was fair, and filled with all that is good, and He loved him as His own child. He desired, therefore, that another might contemplate this great and perfect being, issued from Himself, and for this purpose He created man, whom He endowed with reason and intelligence. The will of God is absolute accomplishment; to will and to do, is for Him the work of a moment. And knowing that the essential could not learn all things without being bound up in the world, He gave it a body for its abode. He willed that he should have two natures, which He united intimately, mingling them together in an equal measure.

Thus He formed man, with a Spirit and with a body, with an Eternal Nature, and with a Mortal Nature, in order that an animal so constituted might, by reason of his double origin, admire and meditate upon that which is Celestial and Eternal, and also cultivate and govern that which is upon the earth.† I refer here to the things that are mortal, not to those two elements which are subject to man—the earth and the water—but to those things which proceed from man, which are in him, or dependent upon him, such as the culture of the soil, building, ports, navigation, communications, and mutual exchanges, which form the strongest bond amongst men. The earth and the water form a part of the world, and this terrestrial part is maintained by the arts and sciences without which the world would be imperfect in the eyes of God.

* The following passage unto "He desired therefore," etc., is quoted by Lactan: iv. 6. There are but slight differences in the text, between this quotation and the *Latin* version.

† The preceding sentence is quoted by Lactan: vii. 13. There are in the *Latin* version slight differences, which render the sense more plain.

Therefore, that which pleaseth God is necessary and His will is accompanied with the deed; we cannot believe that what hath pleased Him ceaseth to do so, for He knew beforehand that which would be, and that with which He would be pleased.

CHAPTER V.

But I perceive, O Asclepius, that thou art anxious to know how the heavens, with the inhabitants thereof, can be the object of the choice and worship of man; learn then, O Asclepius. To choose the God of Heaven, and all those that are in Him, is to render them the usual homage; therefore, of all beings, animate, Divine, and human, man alone is enabled to render this homage. The admiration, the adoration, the praises and the homage of man, are well pleasing in the sight of Heaven, and of all the Celestials, and the Choir of the Muses hath been sent, by the great Divinity, in the midst of man, that the terrestrial world might not be deprived of the sweet culture of the hymns, or rather, that the human voice might celebrate Him, who alone is all, since He is the father of all things, and that the sweetest harmonies of the earth might unite forever with the celestial concerts. Some men, few in number, and gifted with a pure mind, are entrusted with this sacred function of looking up towards Heaven. Those who, by the confusion of their two natures, have their minds enslaved under the fetters of the body, are appointed to the keeping of the inferior elements. Man, therefore, is not lowered because he hath one part which is mortal; on the contrary, this mortality increaseth his aptitude and his powers; his double functions are only accessible to him, through his double nature; he is so constituted as to embrace, at the same time, the terrestrial and the Divine. I desire, O Asclepius, that thou should'st give to this explanation all the attention and all the eagerness of thy mind, for many lack faith in relation to these things. And now, I will unfold undoubted truths, for the instruction of the most sacred minds.

CHAPTER VI.

The Ruler of Eternity is the first God, the world is the second, man is the third. God, the Creator of the world, and of all that it contains, governeth all this whole, and submiteth it to the government of man. The latter maketh it the object of his activity proper, inasmuch as the world and man are the mutual adornments of one another, and it is with reason that the world, in Greek, is called *κοσμος*. Man knoweth himself, and knoweth the world; he should then distinguish that which is related to him, that which is for his use, and that which hath a claim to his worship; in addressing to God his praises and his thanksgivings, he should venerate the world, it being His image, and should remember that he himself is the second image of God; for God hath two images, the world and man. The nature of man being complex, that part of him which is composed of soul, of sentiment, of spirit and of mind, is Divine, and from the superior ele-

ments, is enabled to ascend to Heaven ; whilst that part which is cosmic, worldly, formed of fire, of water, of earth and of air, is mortal, and remaineth upon the earth, in order that what is borrowed from the world, might be restituted thereto. Thus humanity is composed of one part which is Divine, and of one part which is mortal—the body. The law of this double being, man, is religion, which hath for its consequence, goodness. Perfection is attained when the virtue of man preserveth him against desire, and maketh him to despise all that which is foreign to him. For the things terrestrial, of which the body desireth possession, are foreign to all the parts of the Divine idea. They may be called possessions, for they are not born with us, they have been acquired later. They are then foreign to man, and the body itself is foreign to us, therefore, must we despise both the object of desire, and that which maketh us accessible to desire.

To give to the mind the direction of the Soul, is the duty of man, that the contemplation of the Divine should make him despise, and take into disdain, that mortal part with which he hath been united from the conservation of the inferior world. That man should be complete in his two parts, notice that each of them hath four binary subdivisions, the two hands and the two feet which, with the other organs of the body, relate him to the inferior, or terrestrial world ; and on the other hand, four faculties, the sentiment, the soul, also memory and foresight, which enable him to know and to perceive Divine things. He can therefore embrace in his investigations, differences, qualities, effects, and quantities. But if he is too much fettered with the grossness of his body, he cannot perceive the true nature of things. When man, thus formed and constituted, having received from the Sovereign God as his function, the government of the world and the worship of the Divinity, hath duly performed this double task, and submitted to the Divine Will, what should be his reward ? For if the world is the work of God, he who, by his cares, maintaineth and improveth the beauty thereof, is an auxiliary of the Divine Will, employing his body and his daily labour towards the workmanship which hath proceeded from the hands of God. What can be his reward, if it be not that which hath been obtained by our ancestors ? May it please the Divine Goodness to grant it unto us likewise ; the object of all our vows and all our prayers is to obtain it ; may we, when delivered from the bonds of the body, and from our mortal chains, be rendered pure and sanctified, in the Divine part of our nature.

Asclepius.—What thou speakest is just and true, O Trismegistus. Such is the reward of piety towards God, of the cares bestowed towards the maintenance of the world. But the return to Heaven is refused to those who have lived in impiety ; a punishment is imposed upon them, from which are exempted the souls that are just ; migration

into other bodies.* The sequel of this discourse brings us, O Trismegistus, to the hope of a future eternity of the Soul, as a result of its life in the world. But a belief in this future is difficult for some, for others it is a fable, and some make it even a subject for mockery. For it is sweet to enjoy that which we possess in the corporeal life. There is the evil which, as it is said, turneth the head of the Soul, attacheth it to its mortal part, keepeth it from a knowledge of its Divine part, and envieth it its Immortality. For, I tell thee by a prophetic inspiration, few after us will choose the simple path of Philosophy, which lieth entirely in application to a knowledge of the Divine, and in the Blessed Religion. The greater portion wander amongst divers questions. How, then, do they relate to it a Philosophy that is not included therein, or how do they confuse it with divers questions ?

Hermes.—O, Asclepius, they mingle therewith, by dint of subtleties, divers sciences which are not comprised therein—Arithmetic, Music, Geometry. But pure Philosophy, of which the object proper is the Divine Religion, cannot be taken up with the other sciences, except to admire the regular phases of the stars, their positions and their courses, which are ruled by the Numbers. It admireth also the dimensions of the earth, the qualities, the quantities, the depth of the sea, the power of the fire, and knoweth the effects of all these things, and also their nature ; let it also adore art, and the workman with his Divine Intelligence. As for Music, we understand it, when we understand the reason and the Divine ordinance of things. For this order which classifieth each thing in the unity of the whole, is truly an admirable concert, and a Divine Melody.

Asclepius.—What will men become after us ?

Hermes.—Deceived by the subtleties of the sophists, they will turn aside from the true, the pure, and the Sacred Philosophy. To adore the Divinity in the simplicity of the mind and of the soul, to venerate His works, to bless His will, which alone is the fulness of all good, that is the only Philosophy which is untainted by the useless curiosity of the mind. This will suffice on the subject.

(To be continued.)

THE VEIL OF ISIS.—Part V.

By ZANONI.

"Ho !" cried the mighty Master, while he broke
From the embrace, and round, from vault to floor,
Mysterious echoes answered, as he spoke,
And Flames twined, snake-like, round the wand he bore,
And freezing winds swept wheeling through the cell,
As from the wings of Hosts invisible.

King Arthur.—Book 1.

LEAVING the extensive and elevated realm of

* Not "Transmigration," as ordinarily understood, but transmigration of the *Life-atoms*, etc. See page 23—*Correspondence*—in our Magazine.—ED.

Urania for the present, along with the hidden secrets of her Astro-Masonic science, we shall now for a short time descend, and briefly glance at another ramification of the veiled Mysteries—the “forbidden fruit” of the tree of Occultism—concealed beneath the Veil of Queen Isis. There is, perhaps, no subject in the whole range of Occult Science so bewitching to the ambition, and enchanting to the mind, of the orthodox student of the Occult, as that of “MAGIC,” pure and simple. In using this word for the present, we allude, of course, to the modern degenerate conception of the term “Magic,” viz., the working of spells, and the compelling of spirits to *visible appearance*. We herein venture to assert that nineteen out of every twenty of those who commence to delve into the realms of the mystical worlds, do so with the fond hope of being perfectly capable of evoking and conversing with “*Spiritual Intelligences*,” and that the works of Barrett, Cornelius Agrippa, Peter D’Abno, along with other writings of a similar character, are almost the very first treasures of Occult literature which they tenaciously cling to. But we again affirm that in ninety-nine cases out of every hundred, their operations are utter failures, and, indeed, *it is well for them that such is the case*, for their complete ignorance of Nature’s mystic laws in such instances, is their greatest safeguard. How often does the Tyro of Magical operations look back with dismay at his elaborate preparations and formulæ, ceremonies which he had used—but in vain—to compel some Elemental or Planetary Spirit, to make itself visible to him. Not only had he religiously secured the orthodox “*Magic Sword*,” and the “*Hazel-wand of one year’s growth*,” but with a vast amount of time and trouble, he had procured the scarce ingredients prescribed in the usual Magical Ceremonial, yet with all his care, every operation failed in its intended result. The planetary aspects, and positions of the Sun and Moon, he courted even, but still they seemed unfavourable towards him. Why was this, and what were the real causes of all those disheartening failures?

The reason is this: *the operator knew nothing of the realms of being he wished to penetrate*. The dogma and ritual of Ceremonial Magic, though moderately successful with the Initiate, is simply a dead letter in the hands of others, and is utterly worse than useless. At this stage of our subject we cannot do better than give the opinion of the eminent Author of *Art-Magic* and *Ghost Land*. Referring to this subject in the latter volume, the Author observes:—

“To those who are unfamiliar with the occult subjects I am now treating of, let me say with all candour, I have faithfully devoted many years to the study of spiritual mysteries; and both in my own person, and that of my numerous associates of many lands, have endeavoured, by aid of all the light I could obtain, whether derived from ancient or modern sources, to discover what were the most effective methods of communing with the invisible

world, and penetrating into the actualities of other realms of being than those of mortality. The sum of all, to my apprehension, is that man, to obtain this boon, must be born a *Natural Magician*. . . . I believe that forms, rites, and invocatory processes, fumigations, spells—in a word, the science and practice of Magic, may be applied as means to aid in this communion, and are especially potent in enabling the operators to exercise control over lower orders of spirits than themselves; but I affirm that they are inoperative to open up the communion as a primary means, and that without the services of a good seer, clairvoyant, or spirit-medium, Magical rites alone cannot succeed in evolving spiritual phenomena. This I soon found to have been the general experience of our new associates in England. All their Magical formulæ were subordinate in use to the one grand desideratum of a good *Natural Magician*. Professor von Marx once questioned, in his cold sarcastic way, What was the use of Magical ceremonies at all, so long as they could not effect any results without the required medium? and having secured this great desideratum, would not his or her presence render the rites unnecessary? Our friends generally denied this position, however, alleging that Magical rites were the means of culturing and unfolding spiritual gifts; also that they were essential to the *orderly* intercourse with spirits, and *enabled mortals to command them, instead of being commanded by them*. In years of experience subsequent to the period of my first visit to England, I have found abundant reason to accept opinions composed of both sides of this question. . . . To those unacquainted with the methods of invocation enjoined upon the High-Priest or chief Magian of these rites, the following examples may not be uninteresting. After all the ceremonies of ‘purification,’ ‘ablution,’ and ‘fumigation’ had been duly complied with, the chief Magian proceeded to summon the spirit of the day, week, and season. . . . The more they could stimulate themselves up to the pitch of fervent ecstasy, the more potential became the results. On many occasions, where the officiating Magian was in deep tremendous earnest, and the assistants partook of his fervent zeal, I have seen the whole assemblage sink on their knees, and break forth into uncontrollable sobs, cries, appeals to Heaven, spirits, angels, and elementaries. I have felt the walls shake, the house tremble; beheld the floor riven apart, fiery tongues flash swiftly through the apartment, and forms of elemental spirits become visible to all.”

Our readers will plainly perceive from the above extracts that it is absolutely necessary that the invocant, or exorcist, should possess something more important than the dry formulæ of *Barrett’s Magus*. He must evolve higher powers within his own trained soul than those appertaining to ordinary humanity, and if he does not possess the necessary qualities within himself, he must supply

this deficiency by the introduction of others. Let our readers then bear well in mind that the grand agent of success in Magical rites is a good *Natural Magician*, but this is a widely different personage to the modern *Spirit-Medium*, for in the latter case the consequences would be disastrous. A good Natural Magician is one who has by his own Spiritual and Occult training developed the spiritual attributes of his own soul, one in fact who has obtained a *full command* over his own organism. But this mastery cannot be obtained by allowing himself to be brought under the absolute control of unknown "Spirit-Guides," for if this course is adopted, the "development" will result in irresponsible Mediumship, a condition fatal to the operator as a Practical Magician. It was upon this very phase of our subject that one of the most advanced and experienced leaders of Modern Spiritualism became so much mystified over an apparent spiritual paradox.* According to him the Magician is one who evokes the spirits by sheer "force of will," and the poor entranced and "helpless Medium" was far more likely to be at the *mercy of the spirits* than the latter to be under the control of the Natural Magician—or Medium. Precisely so, but the great distinction is that the Natural Magician and the modern Medium are two vastly different personages. The one retains the full and complete possession of all his senses, the other is but the helpless marionette of his invisible controls; the one has naturally evolved the psychical powers of his own soul—such as Clairvoyance and Clairaudience—the other has been *un-naturally* stimulated, or "developed," by the aid of a foreign and unknown spiritual force. As a natural consequence this "development" destroys the will and subjugates the soul, and instead of being a free-thinking, self-acting, responsible being, the Medium is but the mere tool of this unknown force.

It may, however, be herein remarked that there are means known to Initiates—*i.e.*, artificial means—for rendering both Elementals, Human, and Planetary Spirits visible to mortal sight without the aid or assistance of any good *Natural Magician*, for it is not all Initiates who can evolve the lucid state in their own organism. When this latter condition cannot be arrived at in the natural manner, of course other means must be resorted to in order to aid their experiments and researches in the realm of spirit. What we wish herein to point out to our students, however, is that the whole of the Grand Magical Ceremonial, its Conjurations, Pentacles, etc., etc., possess no intrinsic value, and are *in themselves* utterly abortive. The only advantage to be derived from them is that they tend to stimulate the will, and inspire the mind to the requisite degree, but to be able to accomplish this it is necessary for the invocant to fully understand and thoroughly realise every word that he utters. How

then can an uninitiated Occultist hope to grasp the real significance of the long-winded and jaw-breaking Kabalistic nouns and adjectives with which all such conjurations are crowded? Perfumes, fumigations, etc., are however of great importance.

In concluding our present article we may remark that in order to become a skilful artizan, it is necessary to serve a long apprenticeship under a skilful master; it is the same with Occultism—to be practically successful you must undergo a careful training under the care of a properly qualified teacher. There is a vast difference between the ordinary Initiated Occultist and the exalted Adept—the latter has only to *will, to be obeyed; to command*, and the *phenomena instantaneously occur*.

(To be Continued.)

To Correspondents.

THISTLE, PERTH.—Decidedly not. The Adept has no necessity for obtaining sacred truths from any "spirit." His source of inspiration is his own Divine Self—Spirit—and his own inherent powers give him all the information which any "spirit" ever could give him. He *can*, however, use the assistance of the Elemental Spirits, and other semi-intelligent powers of Nature, if he chooses to do so.

S. W., MANCHESTER. CLAIRVOYANCE.—In Occult development, a concentrated aspiration towards sacred Knowledge, combined with a pure life, gives rise to a lucidity of the faculties of the Neophyte, whereby his perceptions are opened up with the world of spirit. At this stage of his progress, the *Initiate* receives the assistance of his Guru (Teacher), whereby he is enabled to safely pursue his journey, whereas the mere independent Seer has to travel along his tangled journey as best he may.

S. S., GORAKHPUR, INDIA.—Humanity never began upon *this earth*, neither will it end here. Primordial man underwent vast developments before he arrived at the stage which the most advanced representatives of even the present race occupy upon our earth; but the early races of the next higher world to ours are vastly superior in the scale to even the highest here.

STELLA, LONDON. ASTROLOGY.—We may herein remark that the *very day* of the death of Queen Caroline was predicted in the "*Prophetic Almanac*" for 1821, twelve months before it happened. By progressive Directions, the 1 was 2 to 4, and 4 to 8, and an 8 of 1 and 8. By periodical Directions, 2 was 2 to 6's 8, and the 1 to that of 4. Again, in "*Zadkiel's Almanac*" for 1865, published in August, 1864, you will find Commander Morrison (Zadkiel) saying, in reference to Lord Palmerston, "The great eclipse of the Sun, on 19th Oct., close on the place of the Sun at birth. This will endanger his life," and Lord Palmerston died on the 18th Oct., 1865, within an hour or so of the very time predicted more than twelve months previously. What will disbelievers say to the above? but if space permitted we could quote hundreds of other instances.

X. X., BOSTON, U.S.—What you allude to in the ancient writings of Olympiodorus is the following, from the MS. Scholia, on the Gorgias of Plato, Olympiodorus says,—"There are seven spheres, that of the Moon, that of the Sun, and those of the other planets; but the *inerratic* is the eighth sphere. The lunar sphere, therefore, makes a complete revolution more swiftly, for it is accomplished in thirty days. That of the Sun is more slow, for it is accomplished in a year. That of Jupiter is still slower, for it is effected in twelve years. And much more that of Saturn, for it is completed in thirty

* See the Review of *Ghost-Land* by "M.A. (Oxon.)" in *Human Nature*.

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years. The stars, therefore, are not conjoined with each other in their revolutions, except rarely. Thus, for instance, the sphere of Saturn and the sphere of Jupiter are conjoined with each other in their revolutions in sixty years. For if the sphere of Jupiter comes from the same to the same in twelve years, but that of Saturn in thirty years, it is evident that when Jupiter has made five, Saturn will have made two revolutions; for twice thirty is sixty, and so, likewise is twelve times five; so that their revolutions will be conjoined in sixty years. Souls, therefore, are punished for such like periods. *But the seven planetary spheres conjoin their revolutions with the innerratic sphere, through many myriads of years; and this is the period which Plato calls τὸν αὐτὸν χρόνον, forever.*"

TO THE AMERICAN THEOSOPHISTS.—The H. B. of L. is purely and simply the Western Division of the UNIVERSAL BROTHERHOOD OF ADEPTS, for whilst all Adepts are by no means Members of this Order, yet all Adepts are Members of the ONE SACRED BAND. Our Order does not in any manner interfere with The Theosophical Society, upon the contrary, it greatly aids it. The Theosophical Society does not teach Practical Occultism in a form suitable to Western people, in reality it is but a "sect" for the diffusion of "*Buddhism*," and its great aim is to propagate this creed amongst the thinking population. The Adepts of the Theosophical Society have very little indeed to do with it, and are unknown even to its Members. Those whom the Theosophists recognise as Adepts are simply the high officials of Buddhism, many of whom have developed Psychic powers. The H. B. of L., upon the contrary, teaches no "creed," but initiates its Members into the Hermetic Wisdom, or, in other words, into Practical Occultism, and the exterior Circle of our Order bears about the same relationship to the Inner, or real H. B. as the Theosophical Society does to the Hindu Mahatmas, with this difference, however, viz., that we place Rules before each Probationer, and give him special advice, whereas the Theosophical Society does not. When the Probationer has developed the three requisite powers of his Soul, he is then Initiated into the real Lodge. There is not the slightest cause for any disagreement, and if the leaders of the Theosophical Society are jealous over the matter, it plainly shews that they are not yet free from the weaknesses and failings of common humanity, consequently they cannot lay any just claim to Adeptship.

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